

MAY 14 1930

The Classical Weekly

Published on Monday, October 1 to May 31, except in weeks in which there is a legal or School holiday (Election Day, Thanksgiving Day, Christmas Day, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Decoration Day).
 Place of Publication, Barnard College, New York City. In United States of America, \$2.00 per volume; elsewhere, \$2.50.
 Single numbers, 15 cents each. Address all communications to Charles Knapp, at 1737 Sedgwick Avenue, New York City.
 Entered as second-class matter, November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate provided for in Section 1103, Act of October 3, 1917, authorized June 28, 1918.

VOL. XXIII, No. 25

MONDAY, MAY 12, 1930

WHOLE No. 636

The New THIRD LATIN BOOK

by

B. L. ULLMAN

Professor of Latin,
University of Chicago

NORMAN E. HENRY

Instructor of Latin
Peabody High School, Pittsburgh

DORRANCE S. WHITE

Assistant Professor of Latin,
University of Iowa

will

Uphold in every way the aims of the Macmillan Classical Series of which it will form a part.

Meet all the requirements of the College Entrance Examination Board.

Embody the authors' customary high standards of pedagogy.

Follow the beautiful and readable typographic form of the Second Latin, Revised.

Carry on the high standards of the entire series for strong, beautiful bookmaking.

* Conform to the report of the Classical Investigation.

Repeat in its rich red-brown cover stamped in gold the distinctive and durable garb of the other Ullman and Henry books.

Contain more than one hundred unusual illustrations, consistent with the quality of the illustrations in the other books.

Provide an innovation in content fully in accord with the recommendations of the Classical Investigation and with the progressive movement in Third-Year Latin study everywhere.

* The Third Latin Book diverges widely from the traditional Ciceronian diet formerly given to Latin students in their third year. From classical literature suited in subject and difficulty to students of this level selections have been made which will develop maximum facility in reading the language, together with maximum appreciation of Roman life and culture. *

To be published soon.

THE MACMILLAN COMPANY

New York

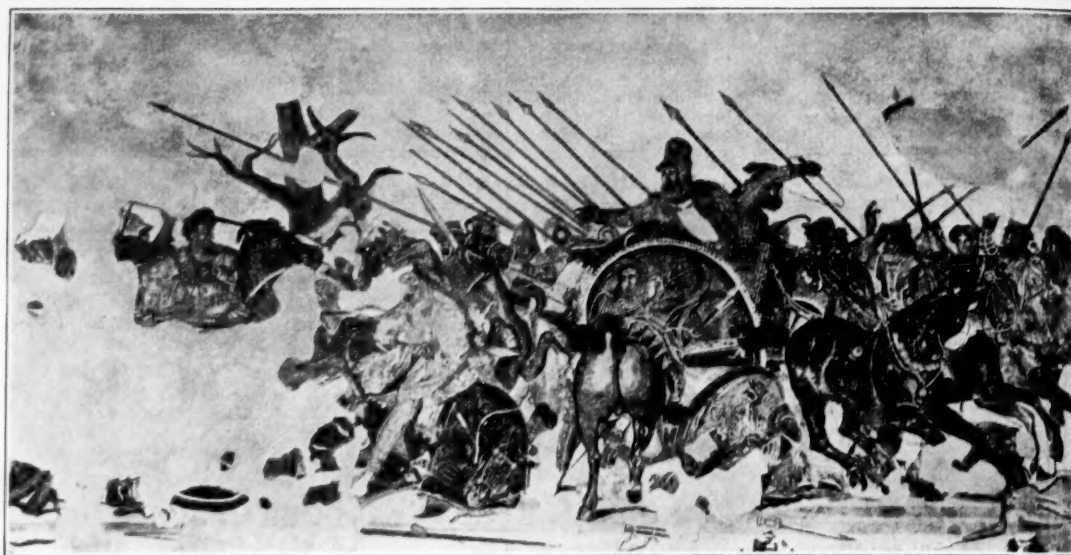
Boston

Chicago

Atlanta

Dallas

San Francisco



THE BATTLE OF ISSUS

Alexander (near the left) has unhorsed the Persian general of Darius. (From a mosaic found at Pompeii)

HARRINGTON AND McDUFFEE

THIRD YEAR LATIN

"A trail-blazer among new Latin books for the third year", writes Dr. L. R. Dean, of Denison University in Ohio, about this new book. "No longer can teachers complain that publishers have not met their desires for third-year pupils". . . . For here is a book, based on the recommendations of the Classical Investigation, that makes third-year Latin as vital and interesting as first and second-year Latin. . . . Already used in high schools in such places as Washington, Newark, and Philadelphia, and in such private schools as The Lawrenceville School, The Hotchkiss School, Hunter College High School, and The Woodberry-Forest School.

GINN AND COMPANY

Boston New York Chicago Atlanta Dallas Columbus San Francisco

The Classical Weekly

VOLUME XXIII, No. 25

MONDAY, MAY 12, 1930

WHOLE No. 636

THE LITERARY INTERPRETATION OF CAESAR

(Concluded from page 190)

In the first book one more character remains for discussion, namely, Ariovistus. There is not the same cause for a careful study of him as there was in the case of Dumnorix, but still we may make not a little out of Caesar's references.

The speech of Diviciacus in Chapter XXXI explains how he came to be in Gaul, and also gives some indications of his activity and habits. Ariovistus was *barbarus iracundus temerarius*: a typical German chieftain, cruel and grasping, with none of the graces of civilization. His watchword seems to have been, "given an inch, grasp an ell." He was haughty and overbearing; he governed by fear rather than by persuasion; he regarded hostages only as persons upon whom to vent his outrageous cruelty. He had no regard for the uses of international law, as it was then understood, and even the sacred person of an envoy was not safe in his hands. But, most important of all, it was evident that he aspired to a control over the whole of Gaul, with the Gauls as subject peoples, and it was in this connection that he came into Caesar's way. The complaints of the Gallic chieftains, as voiced by Diviciacus, led to an interchange of communications between Caesar and Ariovistus, then a meeting, and finally a battle, in which Ariovistus is destroyed and the Gallic frontier made safe until the time of Germanicus.

The reasons why Caesar decided to use force with Ariovistus and drive him back across the Rhine are admirably, if briefly, set forth in Chapter XXXIII. It was, in a word, the following out of the traditional policy of the Roman State. Prestige was menaced if the Aeduians were not protected. Danger was incurred if the Germans were allowed to gain a foothold in Gaul, and, finally, disgrace was imminent if a man like Ariovistus were allowed to lord it in a land where Diviciacus had the protection of the Roman people. The negotiations before the battle are very interesting from the light they throw upon the individuals concerned—the studied moderation of Caesar, the blustering insolence of Ariovistus; the courteous firmness of the statesman, the blind anger of the arrogant freebooter; the cold consciousness of power on the one side, the vanity of limited outlook on the other. Still Ariovistus was not without shrewdness, as he evidences by his appreciation of the fact that both himself and Caesar were in Gaul for practically the same purpose, that in reality Caesar's position, while specious, was false, and that under the guise of helping the Aeduians his real object was to reduce Gaul to the form of a Roman province. He was likewise not without knowledge of the condition of the political parties at Rome, as shown by his shrewd remark that the death of Caesar, even if it involved the destruction of the Roman

army, would find easy condonement in certain quarters of Rome. Of course, too much can be made out of this; probably he was speaking only from the gossip that had reached his ears that Caesar was hated by a powerful faction at Rome, and there is no certainty that he had any genuine insight into the political revolution that was then in progress at Rome. Throughout his speech, however, we see that the mainspring of his character was overweening vanity, a blustering braggadocio, which marks little more than the ignorant bully of the northern forests. That he was without honor is shown by his attack on Caesar's retinue at the hill conference, and by his treatment of the envoys sent him later at his own request. That he was without mercy is shown by his treatment of the helpless hostages in his control; that he was without genuine courage is shown by his headlong flight to the Rhine and the sacrifice of his family, friends and army. He was formidable therefore more in name than in reality, more in appearance than in fact. Actually then, he was not in the same class as Dumnorix and Orgetorix, who were organizers and plotters; not to be rated, of course, with Vercingetorix who added to his patriotism the qualities of the strategist, the statesman and the hero.

It will thus be seen that, in spite of the small information that Caesar appears to give as to the personality of his enemies, we can still get some pretty clear ideas of them from their actions, their words, and the report of them as given by Caesar, and thus, by dint of sympathetic interpretation of his narrative, we can make these men real, and instead of shadows bring the flesh and blood before our eyes.

What I have done in the case of Orgetorix, Dumnorix, Diviciacus and Ariovistus¹ can be done just as easily in the subsequent books in the case of the other chieftains who appear. Indutiomarus and Cingetorix in the fifth book remind us of Dumnorix and Diviciacus in the first; in the fifth book also Ambiorix will merit our attention, while in the seventh book—if a class has the good fortune to get so far—there are a number of heroes: Eporedorix, Viridomarus, and above all Vercingetorix, the last of the Gauls, who came so near to undoing all that Caesar had done. He was by all odds the most magnetic chieftain and the doughtiest warrior, the most disinterested patriot who ever appeared in Gaul. Every action of his will repay close study, and the final end will arouse breathless interest, not merely for the Gauls but for Caesar himself in his treatment of him.

The Battles in the "Bellum Gallicum"

But if Caesar is an insufficient story teller when it comes to depicting the color of a man's skin, or the

¹Reference may be made to an article by F. S. Dunn, *The Helvetian Quartet* [Orgetorix, Nannetus, Verucloctius, Divico], *THE CLASSICAL WEEKLY* 2:178-181, 186-188, 194-195. C. K. >

height of his figure, he is amply sufficient when a military movement is to be encountered or a battle described. The *Bellum Gallicum*, as has been so often emphasized, is a military history. What this means can be readily comprehended. All of Caesar's views were directed to the battle, to the victory; all his plans to the overthrow of his enemies and the exaltation of his own power. So we want to bring clearly before our pupils Caesar the general and the warrior. To do this I should not lay much stress on the material about the art of war with which most of our editions are provided. Of course it is well to know in a general way how many men may have formed a legion, how it was organized and officered, and the nature of the arms that the legionary was in the habit of carrying; but these are matters of general interest to the student of Roman civilization rather than to the student of the *Bellum Gallicum*; for Caesar introduced no important innovations into the existing art of war, except as in a sudden emergency he made changes for the moment, *e. g.*, when he put the men-at-arms from the tenth legion on horseback to guard his person, transitory changes which served for the particular crisis alone. What is most important to understand thoroughly, I think, is this: a fight in those days was practically a stand-up encounter between man and man; the arms were spears and swords, and the greater part of the work was done with swords, for, after the first throw of the javelins, the matter became at once one of cold steel. Bowmen and slingers formed no essential part of Caesar's equipment, and, except in sieges, the work of war depended upon the stout heart and hand, the morale and endurance, of individuals in a fight at close quarters.

But here, as in every other kind of contest, good discipline counted for much, as did also the confidence in the commander and the full appreciation of what might befall them. It was the unknown that terrified, as is shown by the feeling of the soldiers before the battle with Ariovistus; and if this, the terror, was removed, the calmness and confidence of discipline was a sure sign of victory.

But if the duties of the legionary soldier were simple, the duties of the commander were manifold and hazardous. He must choose the position of advantage; he must arrange his troops so that rank should support rank, and reserve come in at the proper moment; he must decide upon the character and extent of fortification; and, above all, he must keep his eagle eye fixed upon the whole course of the battle, and be ready to take advantage of every phase, inspire the dispirited, support the weary, restrain the impetuous, and, if occasion demanded, risk his own life to stimulate his soldiers. The difference between Roman commanders lay just in this point, and the claim of Caesar to be called a great captain depends upon the genius which marks all his military movements.

I have already alluded to the memorable scene in the second book, where Caesar's eye takes in at one glance all the elements in a disordered and doubtful fight, the lightning rapidity with which he noted every detail, and the no less amazing swiftness with which his mind grasped the fact that without one special effort all was

lost. It was different from the ride of Sheridan, for Sheridan's ride was not dependent upon assured command of the situation, but upon personal pluck and bravery; but the elements of greatness were the same in each case, and Caesar's act has been paralleled more than once in the annals of war.

The battle, however, is the great event of the campaign. It was, as it were, the catastrophe in the tragedy of war. To this all measures looked forward and, as a rule, this closed the campaign.

In his accounts of what he did Caesar is so extremely careful that it is not difficult in most cases to bring the battle before the eye. Hence these parts of his narrative give opportunity for illuminating interpretation. As examples, I shall take again the two in the first book. The battle of the Helvetians is described in Chapters XXIV to XXVI. Caesar had drawn the Helvetians into a pursuit of his own army, and had managed to inspire them with the view that he was afraid of them. He was thus enabled to secure the advantage of position; so he occupied a hill, leaving his cavalry to divert the enemy while he drew up his forces in line of battle midway down the hill. The line of battle he formed with veteran troops, leaving recruits and light-armed on the top of the hill, with orders to gather the baggage together and fortify the position. The Helvetians, seeing that Caesar was preparing for battle, also gathered their baggage into one place. Then in dense array they came on, and having easily hurled back the cavalry, came charging in phalanx form up the hill against the first line of battle. This was a formidable battle for Caesar's soldiers. He felt that it demanded particular efforts, so he first dismounted himself, and then made all his officers dismount, so that every one was on an equality. When the battle began the advantage was at once evident. The javelins which the soldiers discharged from their higher position broke immediately the phalanx formation of the enemy, so that the way was open to the Romans when they charged down with their trained swords. But the javelins did more; they pierced through many shields at once and, bending in the blow, made it impossible for the Helvetians to tear their shields apart, so that many in desperation threw them away altogether and fought without their shields. Meanwhile, the seasoned Roman troops were pressing hard upon them, sword in hand, and, after fierce fighting, the Helvetians gave way and retreated nearly a mile to a lofty hill, with the Romans in pursuit. But now the conditions of position were reversed. The Romans were mounting the hill. Furthermore, as they turned to mount the hill, they left their flank exposed to the Helvetian rear guard of Tulingians, who promptly pushed forward to the attack. Here the value of the Roman discipline and battle formation showed itself. The third battle line instantly deployed to meet the attack on the flank; while the second, in support of the first, kept up the attack with the Helvetians, who, seeing the onset of the rear guard, had taken fresh courage and were again meeting the Romans with their early vigor. Caesar remarks that the battle was long, doubtful and severe. And it must have been so, for it began at the seventh hour, and at evening only

two sections of the enemy had finally begun to retreat. Nor was this retreat a flight. One side retired to the lofty hill, the other to the baggage. Very late at night, and after a long and serious struggle, the Romans got possession of the baggage and the camp. Even then, all who had retired to the hill and many others, to the number of 130,000, survived the battle, and marched swiftly away during the night, not in flight but in retreat, and four days afterward they reached the territory of the Lingones. Caesar was so badly crippled that he spent three days in attending to the wounded and burying the dead of his troops, and only on the fourth day was able to go forward in pursuit.

The battle of the Germans under Ariovistus is told in much briefer style, partly because the events leading up to it were more important than the battle; partly because the danger, except from numbers, was not so great as in the case of the Helvetians. The style of fighting was also different in the battle with the Germans, for Caesar was attacking, but the manner of action was much the same. We have the same triple formation which was so successful in the first battle. The Germans came out to meet the attack in large national groups and put their women in the wagons to inspire them. Caesar did not dismount his officers this time, but, anticipating that brave deeds would be accomplished, he put legati and quaestores in places where they could take account of individual prowess, and then himself started the fight on the right wing. The battle, owing to the ardor of the contestants, was a sword battle from the beginning. The right wing of the enemy was soon put to flight, but the right wing of the Romans was hard pressed by weight of numbers, and disorder would have occurred if young Publius Crassus, in command of the cavalry, taking in the situation, had not ordered up the third line to assist the first. This settled the matter and the enemy was soon in headlong flight, which they kept up as far as the Rhine.

But passing on, I want to draw attention to the style with which these battles are written. It is the style of narrative, not of description. Caesar very rarely gives us any scenes; he gives us results. Accordingly, in the description of the battle with the Helvetians, as well as with Ariovistus, the tense employed is the aorist. These battles are accordingly no place to show the difference between imperfect and aorist tenses, because for practical purposes the imperfect does not appear; although, in a few cases where it does appear, it is, of course, properly used. So in Chapters XXIV to XXVI we have no case of an imperfect, omitting *erat*, in a principal clause, except one of *poterant* with a negative, which is equivalent to *potuerunt*. The three cases of imperfect tenses that are left are luminous, but they are all in dependent sentences. They show position or continuous action and bring in an instantaneous scene. Similarly, in Chapter LII only two cases of imperfect are found—one, *premebant* in a principal clause; the other, *versabatur* in a subordinate clause; both properly used. The rest are all aorists. In this, however, I may give rise to misinterpretation. There are some cases of

iussit with present infinitives, and others of *cooperunt*. This gives us a chance to delay a moment and watch operations; but this was not in Caesar's mind. He was only thinking of the movements.

Both the battle with the Helvetians and that with Ariovistus are typical of other engagements throughout the book. Some are more elaborately described, some have fewer preliminary movements, but it is very desirable in teaching that the pupil should be led to follow the narrative continually, so as to see the inevitableness of the battle, the careful provision that Caesar makes, the calculated rashness of his own movements, the clever control of the morale of his soldiers, and the complete success which followed this campaign of reason and confidence. In the events leading up to the battle are numerous little cameo pictures which enliven us; some of these I have touched upon, some have been made the occasion for illustration, as in the Gotha wall pictures.

In conclusion, I would emphasize that it is a mistake to allow our pupils to read page after page of the *Commentaries*, without any suggestion from us of the full effect of the narrative. Pupils will get a great deal, no doubt, even when unassisted; for Caesar has the power to attract in a remarkable degree. But when we can help their intelligence with little effort on our part, it seems to me we are derelict in our obligations if we fail to do so.

Opinions will differ as to the amount of such interpretation as I have indicated, which may with profit be made before a class; and of course, different teachers will see different matters from those on which I have laid stress. For the indications that I have given above have been designed to stimulate independent study rather than to exhaust the subject. But of the value of a certain amount of such interpretation there are not likely to be two opinions; and if it is judiciously employed, I doubt much whether any pupil will find Caesar either dry or uninteresting or without imagination or incapable of making his points clear.

Further, if a pupil reads Caesar with even a slight appreciation of literary form, he will be better equipped not merely for the further study of the classics but for the study of literature in general, to which the classics should be but an introduction, even if the introduction may prove to be the most finished part of the whole.

GONZALEZ LODGE

REVIEWS

Latin: A Concise Grammar and Drill Book. By Charles W. Siedler. New York: Globe Book Company (1923). Pp. 144.

Mr. Siedler's epitome of Latin grammar aims rather at brevity and clearness than at the inclusion of all the principles usually taught in a School course of four years; it is meant to supplement some more inclusive book. But, even so, very little is omitted that is needed for three years at least. The various kinds of drill included in the exercises on the topics, devices for insuring constant, thorough review, are the result of careful planning and testing and are generally admira-

ble. In the main part of the book there are lessons on Forms and Vocabulary (54 pages), Syntax (34 pages), and Derivation (4 pages); an Appendix (99-123) provides material for drill—a classified list of 980 Latin words with English definitions. There is, finally, a number of examination papers in Latin (124-144).

A special feature of the book is a method of printing which is called by the author unit-paging, or topic-paging. This means that a topic is completely displayed either on one page or on two pages which face each other. This arrangement enables the student to study the whole of a topic without even the momentary distraction of turning a page; it doubtless is really valuable as a help in concentrating attention.

In reading through the book, I noticed a few mistakes in Latin, a good deal of what seems to me poor English, and some carelessness in the analysis of topics and the classification of material. Some of the mistakes are, plainly, purely accidental, for example the listing of *dexter* and *sinister* with adjectives of the Third Declension (111), and the statement that the relative pronoun *qui* forms the basis of all other pronouns (24). Probably, too, it is by an oversight that some relative clauses are classified as adverbial (78).

Other passages can hardly be explained as accidents.

(1) The sentence *Fortius pugnant quo hos vincant*, used to illustrate the purpose clause introduced by *quo* (78), exhibits a queer reversal of the rule which is taught in Schools, even though its Latinity may pass muster (Bennett, 282, 1, a).

(2) The choice of the phrase *Ante pugnandum* as an example of the accusative of the gerund (90) would, I believe, seem unwise to most teachers.

(3) The two subdivisions of direct object are first "Transitive Verbs", then "Cognate" (68). Putting aside the infelicity of nomenclature shown here—other examples of that will be reported later—we may say that the division seems to imply that verbs with cognate accusatives are intransitive; if this is so, it confuses fundamentals to call a "Cognate" a direct object.

(4) The motto *E Pluribus Unum* appears as an example of prepositional phrases equivalent to partitive genitives (64); if this is a correct interpretation, there is more humility here than is usual in national slogans.

But lapses of the kind just noticed are few and unimportant; it is a more serious matter to allow so many misuses of English as I seem to detect in this book. The following passages have been selected to illustrate infelicities of diction and of syntax.

(1) "The Gender is feminine, unless denoting males..." (9); (2) "The essential meaning <of the pronoun> is for the noun... signifying some person or thing without naming it" (22); (3) "Pronouns must agree in person (or gender) with the person or noun whose place they assume in the sentence..." (72); (4) in the discussion of substantive clauses (80), "The essential meaning of Substantive is **reality** or **substance**... because *used like nouns* which are the names of realities"; (5) The subjunctive is said to be "used mostly in... clauses subjoined to the main fact of the sentence..." (78); (6) "The essential meaning <of the term accusative> is

to accuse, as the object of the action caused by the verb-idea: Motion implied" (68); (7) "The essential meaning <of supine> is **leaning back** (*supinus*), because they *fall back* on the verb-system" (92).

Can explanations of this kind be of great use to a student? In addition to flaws of style, there is a perceptible lack of care in compilation of material; there are too many points in the development of topics where the outline would not help a young student to see clearly and to think straight. Sometimes there is a shift in the basis of classification within a single topic or between two related topics; sometimes statements are juxtaposed that should be separated, or a statement is made at an inappropriate time; sometimes there is a discrepancy between a heading and the details grouped below it. Examples follow.

(1) The uses of substantive clauses are divided (80) into Subjunctives and Indirect Questions; a student who knew that the subjunctive is the proper mood to use in an indirect question might be puzzled here.

(2) The uses of the accusative of the gerund are given (90) as, first, Object of Prepositions, and, second, Purpose with *ad* or *in*,—as if *ad* and *in* were not prepositions.

(3) The classification of the uses of the indicative shows no relation to the subdivisions of the subjunctive; the indicative is divided into the two classes of Statements of Fact and Questions (76-77), the subjunctive appears with its two branches entitled Adverbial and Independent (78-79).

(4) Concerning the imperative the following statements are made (93): "1. The Imperatives are comparatively rare in the first two years of High School Latin. Future Imperatives are very rare. 2. The common exceptions are: *dīc, dūc, fac, fer*". To what rule is the student to refer those exceptions, as he reads these two observations?

(5) The Ablative of Place Whence is classified under Ablative of Place, even though that has been defined (70) as "*Locative,—in*". Is not this to bid the learner to distrust his senses?

(6) Similarly all the prepositions are grouped (56) under the two categories Rest and Motion; can the student really discern rest in *ex* and motion in *apud*? Should he be invited to try to do it?

It is a pity that more care was not taken to avoid such awkwardnesses as I have been illustrating; if they were fewer than they are, the book, with its admirable thoroughness, might have been unusually good.

THE BREARLEY SCHOOL,
NEW YORK CITY

SUSAN FOWLER

Morale Sclarium of John of Garland (Johannes de Garlandia), A Professor in the Universities of Paris and Toulouse in the Thirteenth Century. Edited by Louis J. Paetow. Memoirs of the University of California, Volume 4, 69-273. Berkeley: University of California Press (1927).

Professor Paetow's masterly first edition of a book hitherto little known, John of Garland's *Morale Sclarium*, is admirably printed in clear and beautiful type, on large pages with wide margins. Its contents

comprise a brief Preface (69-70), a full Table of Contents (71-74), a monograph on The Life and Works of John of Garland (Part I, 75-181)¹, the *Morale Sclarium*, Published for the First Time from Five Manuscripts With their Glosses (Part II, 183-258), and a series of Plates which present notably clear facsimiles of four folios of a manuscript of the *Morale Sclarium*—Bruges Manuscript 546 (Part III, 259-262). There is also a complete Index (263-273).

The prospective celebration of the seven hundredth anniversary of the University of Toulouse (in June, 1929) gave the additional touch of a certain timeliness to a work which deals with the life and the teachings of a scholar who entered upon his duties as master of grammar in that ancient University in 1229. Professor Paetow, who had elsewhere² written of the interest of John of Garland in the crusades, was admirably qualified to edit such a book as this.

The nature and the content of John of Garland's 'Morality of Students' are clearly and concisely indicated by Professor Paetow (104):

...almost everything John of Garland wrote was pedagogical in nature. To be sure, in the *Morale Sclarium* he wished to reform the morals of his students but he was even more anxious to reform their Latin. Thus at the very outset he begs his students to prize the work for the difficult and unusual words and constructions it contains which it would be selfish for him to keep to himself....

With reference to the intrinsic value of the work he remarks (80):

...In spite of all its vexing obscurities and the relative paucity of intimate details about university work the *Morale Sclarium* stands as a precious source for the history of intellectual life in a most interesting and important place and time.

Of the author's significance in the general field of education we read (102),

...John of Garland was trying to stem the tide of new learning which was overwhelming the study of Latin language and literature....

John was, in short, a less successful contestant in the very field in which Petrarch was so victorious a century later. To this dominant interest John gives clear expression in a couplet found in another of his works (*Ars Lectoria Ecclesie* or *Accentarium*: see page 122):

Scribe per hanc recte, lege recte, construe recte,
Metrica recte, voces intellige recte.

That he did not always achieve complete success in his own attempts to write and to teach good Latin may be seen by a remark made by A. Way, and quoted by Professor Paetow (139), of John's work *Merarius*, a tract, apparently, on exotic words:

<this> relic of barbarous Latinity, which seems suited rather to darken knowledge than to initiate the unlearned, may be by John of Garland although his name does not appear in it.

Nevertheless, we must not forget the author's deliberate aim to introduce difficult words and expressions for

pedagogical reasons, as expressed in the Prologue to his *Morale Sclarium* (7-8):

Si qua sit hic rara tibi dictio, sit tibi cara.
Mens labat ignara doctrinaque marcet avara.

It seems strange, therefore, that Professor Paetow did not append to his otherwise complete and excellent edition of the work a special list of all rare and unusual words and phrases, particularly in view of his appreciative estimate of John's *Dictionarius*, *Wordbook* (128-131).

Professor Paetow's book has many admirable features. He calls particular attention, in his footnotes, to new material found in the *Morale Sclarium* and its glosses (see e. g. 165, note on lines 311-318; 167, note on line 365; 169, note on line 425). He has himself made a number of contributions to our knowledge of the author and his works (see 119, lines 9-11; 155, note on line 33; 161, note on line 215; 164, note on lines 275-284; 167, note on line 371, last paragraph). His arguments on the authorship and the date of the *Morale Sclarium* (152-153) are cogent and conclusive. His note on the English poet Walter (167, note on line 367) is interesting and plausible. In general, the glosses are clearly and ingeniously presented in the form of footnotes, in addition to notes which give variant readings, yet in such a way that they cause no confusion. The parallel numbering of the lines of text, the paraphrase, and the notes facilitates cross-reference. The list of *Initia Operum Johannis De Garlandia* (258) is particularly useful. The fine facsimiles of selected folios of the manuscript (259-262) already mentioned serve also to indicate some of the difficulties encountered in preparing such an edition as this.

One notable characteristic of the Introduction consists in references to other works of John of Garland deserving of study and early publication (see e.g. 118, note 70; 120, first paragraph; 122; 125; 134; 137; 140-141; 142; 151). While these suggestions are of real value, and will doubtless be welcomed by students seeking dissertation subjects, they ought, perhaps, to have been relegated to the footnotes.

There are a few other details in which the book is open to criticism, though they in no wise seriously detract from the general excellence of the work.

Professor Paetow seems fond of employing unusual words or expressions, as "computist" (97, 11, 14), "inedited" (98, 9, *et passim*), "the irrefragable doctor" (113.1); "lines of verse" (121. 20). There are a few awkward expressions, such as "John of Garland shows how westward the course of wisdom has had its way" (100.16-17); "We will petrify you" (158. This is correct, but odd!); "he is blackened by few venial sins" (162. The meaning of the Latin is "but few and venial"); "the petasus of Mercury eclipsed the stars" (167. The Latin word is *ornans*); "rusticities which are signaled by Thales, the sage" (171. The Latin word is *signat*); "disassociate yourself from the rich" (177).

There is sometimes a regrettable tendency toward colloquialism, as in the following expressions—many of which may puzzle British scholars not acquainted with the intricacies of the American language: "That region

¹On pages 154-178 there is A Paraphrase of the *Morale Sclarium* of John of Garland; this is provided with notes. C. K. >

²See his paper, The Crusading Ardor of John of Garland, in The Crusades and Other Historical Essays Presented to Dana C. Munro by his Former Students, 207-222 (New York, F. S. Crofts and Company, 1928).

was just being opened up by the real estate men of that day..." (87), "or even on the gridiron of modern sport..." (102), "...Moreri merely broadcast the opinions of Rivet..." (147), "talk quietly lest you be beaten up..." (157), "gives poor scholars the heehaws..." (162), "these erstwhile dummies" (163), "...The ancient classical authors fairly blossom in good Latin..." (166), "queen of the round dollar" (171). This is, nevertheless, a close rendering of *nummi regina rotundi*, "the occasion for graft" (172). There is an awful pun—several times repeated—in the paraphrase of the Latin sentence, *Crux cancellavit musam michi metra novantem*, "The cross has christcrossed my muse thus changing my measures..." (163).

While it is, of course, extremely hazardous to criticize what is avowedly only a paraphrase, not a translation, some of Professor Paetow's versions of the Latin appear to me to be entirely too free. Consider the following typical examples.

In verses 205–206 we find *nescita reconde, Hirsulos tonde*.... This Professor Paetow paraphrases by "conceal your own ignorance but exhibit the ignorance of your opponent by trimming him down as if you were hazing a yellow-bill student".

Verses 311–316 run as follows:

Fons humectavit te cancellarie fantem,
Fons qui peccantem cruce mundum purificavit.
Seque perennavit tibi Clio, metra patrantem,
Se cancellantem tibi carmina supeditavit;
Se declaravit in Odonis honore morantem,
Se tibi dictantem supponere non dubitavit.

Here is the paraphrase:

The fountain head of the Church, namely Christ, who purified a sinful world through the cross, has inspired you, O Chancellor, who preached on that famous day when the relics were consecrated. To you, O Odo, Clio my muse has dedicated christcross verses....

I give two other groups of verse, and the paraphrases of them:

531–532:

Moralis Seneca doctrina sapit sine fece,
Quam non fenisece capiunt, nuge neque Grece.
The moral code of Seneca is sage without filth. Neither the foolish Roman haymakers who spoil their porridge with thick oils brought from Greece, nor all the imported Greek fables, mar the good old Roman morality.

631–633:

Nomine vir Blundus, vir sancta mente rotundus,
Vir totus mundus quo plaudet preside mundus,
Sensu multiplici cuius vult gratia dici.

...The grace of this man Blundus whom the whole world applauds in his high office, finds expression in various ways: by means of his name John which signifies the grace of God, by the perfect sanctity of his mind, and by his absolute purity....

While these instances may serve to indicate the freedom with which Professor Paetow weaves an interpretation into the text itself, they make clear also the unusual difficulty of rendering with any degree of literalness the work of John of Garland.

I have been impressed by the many quotations in the *Morale Sclarium* from Horace and by the specific allusions to his writings, but even more by frequent incidental reminiscences of Horace (see e. g. lines 165–

167, 208, 228, 257–270, 655–656, and the Index s. v. Horace). Indeed, there is a sense in which the whole work is inspired by the *Sermones* of Horace. The author appears to be conscious of this when he says, in his Prologus I, "Scribo novam satiram", 'I am writing a new form of satire'.

It may be of interest to quote one or two typical examples³ of the kind of advice—often in the form of satire—which John of Garland gives for the edification of students. With reference to deportment he says (549–550):

Templi sculpturas morum dic esse figuras,
Vivas picturas in te gere non perituras.

Regard as models of deportment the graven images of the churches, which you should carry in your mind as living and indelible pictures....

For unmelodious laymen he offers the following sage counsel (556): *Mutos expello, vulgus laicale revello*, "...I advocate that the ordinary layman, who does not sing, be kept out of the choir..." His dictum on students is perhaps susceptible of a two-fold interpretation (179. 4). ...In *scolaribus enim est finis praeceptorum*...., 'For pupils are the end of their teachers' (this version is mine). He has this good advice to offer them (486): *Scire prius gliscas nec promere scita tremiscas*, "...First you should grow in knowledge and then you should not fear to exhibit what you know..." On the immunity of 'lounge-lizards' to lexicography and to learning in general he says (545): *Sintesis et lexis fugiunt a sepe repexis*, "...Grammar and logic flee from these dandies, who are constantly primping and curling their hair..." The following caution might well be taken to heart by all (615–616):

Ne sis clamorosus, in factis impetuosus,
Probris exosus, dampnoque levi furiosus.

...Do not be noisy, rash in your actions, odious because of your insulting words, wrathful about little annoyances....

Professor Paetow deserves our gratitude for having presented in so pleasing and authoritative a form this valuable work of a teacher after the Venusian's own heart.

COLORADO COLLEGE,
COLORADO SPRINGS,
COLORADO

CHARLES CHRISTOPHER MIEROW

A Syllabus on Roman Satire. By Whitney J. Oates¹ and Edmund H. Kase, Jr. Princeton: The Princeton University Store Inc. (1928). Pp. 34. \$1.25.

The study of Roman satire by undergraduates involves the use of a large amount of material which has heretofore been available only in many works and articles. Messrs. Whitney J. Oates and Edmund H. Kase, Jr., have collected and in part digested much

³I give in each instance, save one, Professor Paetow's paraphrase. <Mr. McCracken sent me this review *non modo sua sponte, sed ultro*. When I obtained for myself a copy of the Syllabus (none had been sent to me for review), I found that the names of the authors are given simply as "W. J. O." and "E. H. K., Jr."! There is no indication of the place of publication. There are many other indications that the authors were inexperienced, and that the publication of the pamphlet had not been adequately supervised by persons of experience. The price, \$1.25, is absurdly high. C. K.>

of this material in their mimeographed booklet, A Syllabus on Roman Satire.

The material includes a Select Bibliography for the Course in Roman Satire, and chapters on The Satiric Spirit, The Origin and Development of Satira (Part I: The Traditional Theory, Part II: The Sceptical Assault <on the Traditional Theory>, Ennius, Lucilius, Horace, Persius, The Life and Chronology of Juvenal, and Juvenal <as a Satirist>.

The Select Bibliography contains thirty-four items and is about as complete as such a bibliography need be². The form in which the information is given is not as perfect as the most painstaking bibliographers might desire, yet it is full enough for the average undergraduate with an adequate library at his disposal.

The section on The Satiric Spirit treats the nature of the spirit of satire, naming the following elements: the attack, the sense of superiority, the ludicrous, the tendency toward exaggeration, and the reformatory purpose (4). A short list of passages in ancient authors dealing with the spirit of satire is found on page two. The distinction is made (2) between formal satire and literature in the satiric spirit. The stimuli of satire are divided into two groups: (1) the sense of incongruity, inconsistency and excess, either personal or general, in the social, political, and literary worlds, and (2) the sense of injury, or a feeling of dislike or hatred toward an individual, an institution, or a class. Four types of satire are distinguished and illustrated (4): the personal, the political, the moral and social, and the satire on literary subjects.

The greatest task of the compilers was to be entirely fair in the section on The Origin and Development of Satira. Neither the traditional theory nor the sceptical assault is favored by them, but an impartial statement of both sides is given³.

The sections on the chief Roman satirists are mainly biographical, but they also contain discussions of the satires of the poets treated, and of the worth of those satires.

It is slightly to be regretted that the compilers did not include in their syllabus selections from the fragments of the Satirae of Lucilius and Ennius. These authors have not yet been made easily available for undergraduate use.

A new issue of the syllabus, if called for, should be printed, not mimeographed⁴. For the same cost (\$1.25), a printed form might easily be produced.

Messrs. Oates and Kase deserve the thanks of teachers of undergraduate courses in Roman Satire for having brought this syllabus into being.

LAFAYETTE COLLEGE

GEORGE MCCrackEN

²<I should take exception, sharply, in various ways to this Select Bibliography. C. K.>.

³<I note one very strange thing. The paragraph on page 7 which leads up to Part II: The Sceptical Assault would lead all but the truly expert to suppose that Professor Hendrickson constituted the whole "Sceptical Assault". It is well known that Professor Hendrickson, in the sceptical assault, was merely elaborating a very brief discussion by F. Leo. Leo is mentioned incidentally on page 8, but his name does not appear in the Select Bibliography!! Compare note 1, above. C. K.>.

⁴<The form of the bibliographical material should be most thoroughly revised. Some of the shortcomings—I will even say absurdities—that mar it now should be removed. The matter, too, needs much revision. C. K.>.

JUVENAL 3.278-308

In 3.268 Juvenal begins his presentation of a new point in his indictment of life at Rome with the words *Respite nunc alia ac diversa pericula noctis*. In 278-301 he describes how the poor man is likely to be roughly handled at night by rich roisterers. In 302-308 he sets forth the risk the poor man runs of being robbed at night, and so of losing even the little that he has.

Tacitus (*Annales* 13.25) describes how Nero himself engaged in such roistering, and how others, taking advantage of the opportunity, *inulti <= impune> propriis cum globis eadem exercebant*, in modum captivitatis, *nox agebatur* ("night presented the appearance of a captured city": so Church and Brodribb). Presently, Nero, growing wavier, in posterum milites sibi et plerosque gladiatores circumdedit, qui rixarum initia modica et quasi privata sinerent; si a laesis validius ageretur, arma inferebant ("when a fray began on a small scale and seemed a private affair, <they> were to let it alone, but, if the injured persons resisted stoutly, they rushed in with their swords": Church and Brodribb).

With this chapter we may compare, for the facts, Suetonius, Nero 26, and Dio Cassius 61.8.1. Compare also Suetonius, Otho 2.1: *ferrebat et vagari noctibus solitus, atque invalidum quemque obivorum vel potentulum corripere ac distento sago impositum in sublime iactare*. This tossing on a blanket pulled taut anticipated modern forms of hazing.

The story told by Pliny, *Epistulae* 3.12, concerning Cato Uticensis probably points to similar forms of skylarking.

In Swift, *Gulliver's Travels, A Voyage to Brobdingnag*, Chapter VI, near the end, one will find these words:

"He <the king> was perfectly astonished with the historical account I gave him of our affairs during the last century, protesting it was only a heap of conspiracies, murders, massacres, revolutions, banishment, the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice, or ambition, could produce".

The whole passage is interesting, though Swift has in mind, probably, the larger aspects of English life. The king concludes that Gulliver's countrymen are "the most pernicious race of little odious vermin that Nature ever suffered to crawl upon the surface of the earth".

I own a small volume published as a part of Cassell's National Library (by Cassell and Company, a New York City firm long since dissolved), called *London in 1731*. The book is ascribed to a certain Don Manoel Gonzales, whose identity has not been established.

"The writer... was an able man, who... writes like an educated and not untravelled London merchant...", says the Introduction to the volume.

On page 156 I find the following passage (I cite it, even though it does not refer to happenings at night):

"Mobs and tumults were formerly very terrible in this great city; not only private men have been insulted and abused, and their houses demolished, but even the court and parliament have been influenced or awed by them. But there is now seldom seen a multitude of people assembled, unless it be to attend some malefactor to his execution, or to pelt a villain in the pillory, the last of which being an outrage that the Government has ever seemed to wink at; and it is observed by some that the mob are pretty just upon these occasions; they seldom falling upon any but notorious rascals, such as are guilty of perjury, forgery, scandalous practices, or keeping of low houses, and these with rotten eggs, apples, and turnips, they frequently maul unmercifully, unless the offender has

money enough to bribe the constables and officers to protect him".

Compare what Dickens, in *A Tale of Two Cities*, Chapter I, says of life in England in 1775.

"In England, there was scarcely an amount of order and protection to justify much national boasting. Daring burglaries by armed men, and highway robberies took place in the capital itself every night; families were publicly cautioned not to go out of town without removing their furniture to upholsterers' warehouses for security; the highwayman in the dark was a City tradesman in the light, and, being recognized and challenged by his fellow-tradesman whom he stopped in his character of "the Captain," gallantly shot him through the head and rode away, the mail was waylaid by seven robbers, and the guard shot three dead; and then got shot dead himself by the other four, "in consequence of the failure of his ammunition," after which the mail was robbed in peace; that magnificent potentate, the Lord Mayor of London, was made to stand and deliver on Turnham Green, by one highwayman, who despoiled the illustrious creature in sight of all his retinue.

Several passages of Thackeray's book, *Barry Lyndon*, Esq., are worth quoting here. For instance, compare the following account of Dublin in 1771 (to be found in the Biographical Edition of Thackeray, 14.177 (Harper and Brothers):

"After having witnessed the splendours of civilized life abroad, the sight of Dublin in the year 1771, when I returned thither, struck me with anything but respect. It was as savage as Warsaw almost, without the regal grandeur of the latter city. . . . There was, as I have said, not an inn in the town fit for a gentleman of condition to dwell in. Those luckless fellows who could not keep a carriage and walked the streets at night, ran imminent risks of the knives of the women and ruffians who lay in wait there,—of a set of ragged savage villains, who knew neither the use of shoe nor razor; and as a gentleman entered his chair or his chariot, to be carried to his evening rout, or the play, the flambeaux would light up such a set of wild gibbering Milesian faces as would frighten a genteel person of average nerves. . . ."

Two pages further on we read:

"Now, there was a sort of rough-and-ready law in Ireland in those days, which was of great convenience to persons desirous of expeditious justice: and of which

the newspapers of the time contain a hundred proofs. Fellows with the nicknames of Captain Fireball, Lieutenant Buffcoat, and Ensign Steele, were repeatedly sending warning letters to landlords, and murdering them if the notes were unattended to. The celebrated Captain Thunder ruled in the southern counties, and his business seemed to be to procure wives for gentlemen who had not sufficient means to please the parents of the young lady; or, perhaps, had not time for a long and intricate courtship".

Again, in Chapter XVI (page 196), we read:

"I have said, in a former chapter of my biography, that the kingdom of Ireland was at this period ravaged by various parties of banditti; who, under the name of Whiteboys, Oakboys, Steelboys, with captains at their head, killed proctors, fired stacks, houghed and maimed cattle, and took the law into their own hands. One of these bands, or several of them for what I know, was commanded by a mysterious person called Captain Thunder; whose business seemed to be that of marrying people, with or without their own consent, or that of their parents. The *Dublin Gazette*s and *Mercuries* of that period (the year 1772) teem with proclamations from the Lord Lieutenant, offering rewards for the apprehension of this dreadful Captain Thunder and his gang, and describing at length various exploits of the savage aide-de-camp of Hymen. . . ."

Compare now Henry Esmond, Book III, Chapter XI, near the beginning.

"Beatrix's departure took place within the hour, her maid going with her in the post-chaise, and a man armed on the coach-box to prevent any danger of the road. Esmond and Frank thought of escorting the carriage, but she indignantly refused their company, and another man was sent to follow the coach, and not to leave it till it had passed over Hounslow Heath on the next day".

In Henry Esmond again, Book II, Chapter V, near the end, there is a reference to the road to Chelsea as bad and "infested with footpads".

For brigandage in ancient Italy see e. g. Lanciani, *Ancient Rome in the Light of Recent Discoveries*, 208-213. See also some remarks of mine in *THE CLASSICAL WEEKLY* 9.137 (on brigandage in Italy, ancient and modern, and in modern Greece), and in 22.80 (on brigandage in modern Greece).

CHARLES KNAPP